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# Theology, News and Notes - Vol. 04, No. 03

Fuller Theological Seminary

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F. Carlton Booth

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THEOLOGY NEWS & NOTES  
FULLER THEOLOGICAL SEMINARY  
PASADENA, CALIFORNIA

William Sanford LaSor, Editor

(The opinions expressed in this letter are those of the editor and guest editors, and not the official views of the Seminary.)

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Dear Fellows, Girls, and Friends:

Hello, again, to all you swell people that keep reading TN&N and asking for more. It's great to have an appreciative audience (or what is it--a readience?). Some of your letters are brief and to the point: as, for example, a hastily scribbled note from Dave Plank (BD '56), "For goodness' sake, mention my name in the next TN&N." Will do, Dave. After all, one of our Planks, Dave, is to mention everyone by name (a) that we can fit in, (b) that wants us to, and (c) that we remember. The last item is the problem. Old LaSor is getting feeble in his memory, and can't always remember just who wrote since the last TN&N. By the way, I received a note from Dave Plank--no, I said that.

In order to space out our Seminary mailings, TN&N will go on a new schedule after this issue. The Seminary Bulletin, in new and enlarged format, will continue to appear in Jan., Apr., Jul., and Oct., and TN&N will appear in Sept., Nov., Feb., and May. Volume 5, Number 1, then, will go out some time in September. From time to time, some of you may wonder what is TN&N, and to whom it is sent. It is a personalized newsletter, begun by President Carnell before he ascended the throne, and continued by his obedient servant since then, designed for the alumni and alumnae. A number of other persons are on the regular mailing list by their own request and at their own expense. In addition, each issue is mailed to a limited number of interested parties, as copies are available. Frequently I receive letters or verbal requests, "Can I be put on the mailing list of TN&N?" or, "Can I get TN&N sent to my father, who is a minister?" No one has been turned down yet, to the best of my knowledge. When a nominal sum to cover expense is included, we can't very well turn you down. However, we do feel that we have a right to hear from you, from time to time, to be sure you want us to continue mailing this letter. Alums are, of course, automatically on the mailing list, whether they like it or not. Even Dave Plank.

Education, Again

Recently I attended a dinner at which was a young girl, an exchange student, from Germany. She is studying here for a year and living in an American home. It's a swell idea. I am all in favor of it. But in the course of the conversation, an unpleasant fact--which is one of my pet peeves--was brought out. My wife asked, "Are you in the same place in school here that you would be in Germany?" "Yes." "How do you find the work?" "Oh, it is much easier." "And do American exchange students go in the corresponding grades in German schools?" Now get this: "Oh, American students don't go to Germany for a full year. It would be too hard for them, and they would not be able to understand the language. They just go for the summer, and have their classes in English."

Gazooks and odds-bodikins! How long do we have to put up with the modern educational philosophy that dominates American schools? Why can German students--or make it any other modern nation, for it is pretty much the same--get an education that equips them to study in American high schools (the girl was 17),



while American boys and girls can only learn enough to attend an Americanized school in Germany? Or, to put it positively, why won't our educators allow our children to learn foreign languages in the grade school, so they can participate in the exchange student program on a truly reciprocal basis? Maybe, if our high school students could really gain a useful knowledge of French and German, our colleges could jack up their courses a bit, and the handicap of American scholars in international meetings (see TN&N 4:5-6) would gradually be overcome. Talk it over with your Superintendent of Schools.

### National Educators Fellowship

My tirade against education is a fitting introduction to the next item. A while ago, Dr. Clyde Narramore spoke in Chapel on the NEF. What he said made sense to me, and I pass it along. Instead of sitting on our tails yelping, to use a figure of speech made famous by a great American, let's do something. But what? A few interested educators got together and wound up with an organization "for all evangelical Christian educators of all educational levels." They want to develop Christian fellowship among teachers, to promote a definite Christian influence in the public schools, to learn more effective ways of counselling with young people, to recruit qualified Christian young people to the teaching profession, and to exert positive leadership in the development of Christian character, among other things.

According to Dr. Narramore, a number of communities in various parts of America are looking to the NEF for suggestions of school superintendents, principals, and other personnel in the field of public education. They have more requests now than they can possibly fill--some of them positions of great responsibility, paying \$8,-18,000 per. Dr. Narramore pointed out the particularly strategic positions of the school psychologists and school nurses, and suggested that pastors should encourage Christian young people to train for these positions. According to his figures, one out of every 700 Americans is enrolled in school--and that's a pretty big mission field. Some of the fine young men and young women in your churches are working in that mission field, without recognition or encouragement from you, and without any idea of how they can be effective as Christians. Put them in touch with the NEF for ideas. "No professional group is more influential than educators," says the NEF. "They mold the minds of America." If this makes sense to you, write the National Educators Fellowship, 3631 Broadway, Huntington Park, Calif., for some of their literature. Tell them Groucho sent you.

### An Apology

Word has reached me recently that "LaSor is a Modernist." This charge is not new. As a matter of fact, it was made by a fellow minister in the pulpit of my own church at a meeting of Presbytery over twenty years ago, and repeated many times in a certain publication. Until this moment I have never bothered to answer the charge, because it affected only myself.

What is a "Modernist"? Some years ago, when the Macartney-Fosdick controversy was at climax, the General Assembly of the Presbyterian Church in the USA defined a certain number of items of the faith as "essential." These were, as I remember, (1) the Deity of Jesus Christ, (2) the Virgin Birth, (3) the Miracles, (4) the Atoning Death, and (5) the Bodily Resurrection. These points were supposed to separate "Modernists" from the others. Where do I stand on these points?

(1) I have always believed, preached, and taught the essential Deity of Jesus



Christ who was eternally pre-existent as the Son of God, very God of very God, begotten and not created. (2) I have always believed, preached, and taught that Jesus was born by the overwhelming influence of the Holy Spirit upon the virgin Mary, without carnal relation with Joseph or any other human being. (3) I have always believed, preached, and taught that in the days of His flesh, the Lord Jesus Christ performed many mighty works which can not be explained as occurring by coincidence, by human skill, or by any superior knowledge on His part, but only by the power of God working in and through Him. (4) I have always believed, preached, and taught that in some way not fully understood by myself, His death on Calvary, both through His own perfect obedience and by virtue of His infinite worth, made atonement for my sins, and not only mine, but also the sins of the world, and that apart from the salvation which He accomplished there is no salvation and no forgiveness. (5) I have always believed, preached, and taught that Jesus Christ, by the power of God, came forth from the grave, having been truly dead, to live in the body and to ascend to heaven with that same resurrection body, and that this resurrection is both the proof of His deity and the assurance of our resurrection in Him, as well as the power for holy living here.

Now, it happens that I do not believe that these five points alone are essential doctrines. I hold many other matters to be essential to the faith. Since a man's attitude toward the Scriptures will affect his use of them for his faith and life, I believe it is necessary to state that I believe that the Scriptures of the Old and New Testament are inspired of God and are the only infallible rule of faith and practice. And since I moreover believe that a man's philosophy of life and participation in the work of the Christian Church will be affected by his attitude toward the Second Coming of Christ, I think it necessary to state that I believe that the Kingdom of God will come on earth, not as the culmination of human efforts, but only by the personal, visible, and glorious return of the Lord Jesus Christ.

There are other items of the faith which I believe to be essential: the oneness of God, subsisting in three Persons, active in human history for our redemption; the creation of man as a being of free will, in actual perfection and potential immortality; the fall of man, with the result that he is totally unable to achieve the will of God apart from divine grace; the personality of the Holy Spirit and the reality of His work in the redemptive process; the present reality of the Church of Christ in the fellowship of all believers of all times and places; and the ultimate completion of God's redemptive work in a new heavens and a new earth, with the establishment of a redeemed society of redeemed individuals who have of their own free will, because of the constraining love of God in Christ, eternally yielded their wills to His.

I suppose there are other items that I might mention. And, since I am not by training a Theologian, in the strict sense of the word, I suppose some would take issue with some of my wording. But, with these qualifications, this is my faith.

This, then, is my apology. Over the past 26 years, I have been examined in Theology and approved by the Presbyteries of Philadelphia, West Jersey, Lackawanna, and Lehigh--all of them theologically "Conservative." More recently, upon my admission to the Reformed Episcopal Church, I was given what I thought to be a most penetrating examination in Theology; the examining council was satisfied. My writings in The [now defunct] Presbyterian, Moody



Monthly, Revelation, His, Seek, The Episcopal Recorder, and other church papers, stretch over 20 years; anyone can read them. As to my attempt to put into effect the principles of love which I have learned from my Savior, others must judge its sincerity and its validity. "Hier steh'ich; ich kann nicht anders; Gott helfe mir!"

Evangelism: What's Ahead?--by Prof. F. Carlton Booth, Mus. D.

When the late Dr. Samuel Zwemer wrote his significant and incisive little volume entitled, Evangelism Today (Westwood, N.J.: Revell, 1944), he used as a sub-title, "Message, Not Method." And for all who would have their ministry characterized not simply as evangelical in position, but evangelistic in passion and outreach, there must be continued vigilance in this matter of the message believed, lived, and preached. Recently, a local minister, who is doing a superb work of evangelism with his people throughout the entire parish, came by invitation to one of our classes in evangelism at the Seminary to speak and then to be interrogated on just what he is doing and how he is doing it. He began his talk by saying, "Evangelism in our church is the main line. It is not regarded as the work of some special committee or of particular individuals. The whole life of the church and every organization in it is geared to evangelism and outreach. We look upon evangelism not as a department but as a devotion; not a strategy but a spirit; not a program but a passion." Not surprising is it that during the past ten years that church has become the mother of four other churches which have been built in adjacent communities. In each case certain members of the mother church formed the nucleus of the new work, with the building being erected and paid for and the work supported by the mother church until the child was able to carry on independently of the parent. This pastor insists that, just as every individual Christian should work and witness and win someone else, becoming a spiritual parent to the new born babe, so every church should likewise have as one of its goals the establishment of another body of believers organized into another local church. This is the principle that prevails in evangelism. Divide and multiply. Gain by giving. Thus it is essentially a passion, a concern, a burden, a drive, far more than it is a program, a technique or a method.

In this sense it is heartening to observe that we seem to be coming into a new day for evangelism throughout the Church of Christ. The tide is turning. We are seeing that methods and schemes will not in and of themselves produce the results we long to see. Prayer, the Holy Spirit, and the Word of God are coming once again into their rightful place as primary agents in evangelism.

Yet we must recognize that nothing gets done of itself. God Himself is the author of order, system, and careful planning; and we who propose to engage in evangelism and disciple-winning will not disregard the fact that the work must be planned and the plan must be worked. So that when we read that the budget of the Billy Graham New York Crusade to open in Madison Square Garden on May 15 will be \$900,000--\$225,000 of which will be spent in advertising, \$360,000 in rentals, \$105,000 in office operation, \$27,000 for crusade staff housing, \$40,000 for counselling and follow-up, etc.--we realize something of the magnitude of a gigantic operation in evangelism such as this. (Incidentally, we at Fuller Seminary rejoice that a team of eight of our students will be in N.Y. for the entire Crusade, working and gaining acquaintance with every phase and department of the organization.



We believe this experience will be a mighty factor in the future evangelistic ministry of these young men. This outreach training program in evangelism each summer is made possible through the Fuller Evangelistic Scholarship Fund.) So while the passion must precede the program, yet history, from the establishment of the early New Testament Church down to the present time, reveals the fact that such aids as typewriters, mimeographs, postage stamps, secretaries, and committees are not, in and of themselves, worldly!

In this connection, it is encouraging to note, as an added evidence of the fact that evangelism is returning to the heart of the Church, that every major denomination today (save one) has a full-time secretary of evangelism. Many have large staffs to assist them. Visitation and Friendship evangelism are being emphasized throughout the Church as never before. Evangelism, permeating all departments of the Sunday School, is becoming a major factor in Christian commitment today. Theological seminaries are adding courses and even departments in evangelism and are frequently requiring field work in Evangelistic Visitation. Mass evangelism has returned on a scale thought impossible a decade ago.

As encouraging as all of these indications of a revival of interest in evangelism may be, we must not imagine that the goal will be won easily. For not until we return to the Reformation doctrine of the Priesthood of Believers, and recognize that evangelism is the task of the whole church--that it is the minister's task to teach and show his membership how to evangelize--will we be able to <sup>go</sup>forth in obedience to our Lord's command: "Make disciples of all the heathen" (Matt. 28:19, Moffatt).

When these words were spoken, "church member" was synonymous with "evangelist," and "evangelist" equalled "missionary." Perhaps we are coming at last to see that the task of evangelism can never be done adequately by gifted individuals. The clergy's task is not so much to do evangelistic work as to produce an evangelistic church.

In conclusion it should be stated that evangelism in itself is not the full answer to the church's needs or to the world's problems. No, evangelism is not enough! Let our prayer be for "Revival in our time"--which will come only through a mighty re-infusion of the Holy Spirit throughout our ranks.

### B O O K S

"A book in hand is better than two hats on your wife's head," I have been told (but not by my wife!), so let's get down to our quarterly quota of quotation. Some years ago, we conferred upon one Robert Bruce Laurin a BD and a ThM and sent him to Scotland for a PhD. He brought it back recently, and we decided to find out what he learned. As a test, the editor asked him to review a book. The results of that examination are herewith published. Of course, the only way properly to evaluate Bob's review is to buy the book and see for yourself!

A review of W. S. LaSor, *Amazing Dead Sea Scrolls and the Christian Faith* (Chicago: Moody Press, 1956; 251 pp., \$3.50)--by R. B. Laurin, Ph.D.

Dr. LaSor has set himself the task of providing the layman with a discussion of the Dead Sea Scrolls that is "trustworthy and yet not too technical, that is in [the reader's] own language, and above all, that is definitely related



to the implications of the Dead Sea discoveries for our Christian faith" (p.1). The result is both a valuable survey of the work on the Dead Sea Scrolls, and a sound contribution in its own right.

The book begins (chapters 1-4) with a description of the original discovery in 1947 at Wadi Qumran (the Dead Sea Scrolls are thus more correctly called "Qumran Scrolls"), and then proceeds to a detailed discussion of subsequent finds. Here the author deals not only with the manuscripts and fragments (of which there are "tens of thousands," in large part still unidentified), but also with the cloth wrappings, coins, pottery, the Qumran "monastery" (where the Scrolls were produced), and the famous copper scrolls containing the record of the sect's treasure trove. In chapters 5-13, Dr. LaSor discusses the literary contents of the Scrolls. He takes up such matters as God, salvation, baptism, the Law, sacrifice, dualism, the calendar, Gnosticism, eschatology, Messianism, and the organization of the sect. It is here that the author makes his most significant contribution; especially helpful is the discussion of Gnosticism.

Chapters 14 and 15 are concerned with the identification of the sect. The popular opinion is that the sect of Qumran was the Essenes, but Dr. LaSor compares the Qumran material with what is known about the Essenes (he also discusses the teachings of the Pharisees, Sadducees, Zealots, Ebionites, Dositheans, Therapeutae, and John the Baptist groups), and concludes that the Qumran sect is best understood as a distinct Essene-type group, rather than the Essenes. In other words, one might call them "Essenish," but not "Essene." The final chapter (16) deals with the relationship of Christianity to Qumran. The author shows that similarities do exist, but concludes that they are "not such that either must be looked upon as dependent upon the other" (p. 216). The relationship is rather on the broad scale of common sources from post-Exilic Judaism.

The book concludes with an appendix entitled "Qumran and a Reconstruction of Judaism." Much valuable material is to be found here. The major part is concerned with the place of Qumran in the history of Judaism, the author seeing the rise of the sect during the days of Alexander Jannaeus (103-76 B.C.) He also discusses the contribution of the Scrolls to text, canon, and language.

If any criticism is to be leveled against the book it would be that it is at times too brief in the discussion of a problem. This is undoubtedly due to its popular nature, but perhaps a more thorough investigation at points would help the reader to clarify his own thinking. Also one can but smile on reading the publisher's blurb that the Qumranians hid themselves and the Scrolls in the caves under persecution "in order to read by lamplight ...!" But these things are minor, and I do not hesitate to recommend the book as important reading for the Christian public. Throughout one finds a sensible, cautious approach to difficult problems, and a very readable account of this important subject.

#### More Dead Sea Scrolls

It's impossible to write the "last word" on the Qumrân finds. According to various sources of scuttlebutt, finds that "rival the original discoveries of Cave One" have turned up in Cave Eleven. For several months I have heard these rumors, but just as I was putting this issue of TN&N to bed, I learned



that five relatively complete MSS were discovered in a dark corner of 11Q. Due to the outbreak of war last October, the scrolls were put into safe-keeping, and research on them is for the moment interrupted.<sup>1</sup> As for the copper scrolls of Cave 3Q, reports of which reached me just as I was completing the final typing of the MS for my above-mentioned opus, it seems that the Jordan government has taken seriously the idea that the Qumranians had their own little Fort Knox with 200 tons of gold, and hesitates to allow foreigners to seek for the hiding places.

Well, it may be impossible to write the last word, but you have to admit that no one is discouraged! Books on the DSS keep coming from the press. In the "Pelican" series (A376) is one by John M. Allegro, The Dead Sea Scrolls (Harmondsworth, Middlesex: Penguin Books, 1956; 208 pp., 85c). It contains a very full account of the discoveries, with some details I have not seen published elsewhere, and a good discussion of the Biblical Texts that merits careful study. (I recently "read a paper" on the same general area of thought at the regional ETS meeting--but that is not in print.) There is also a section of good photographs. When Allegro moves into the discussion of early Christianity (the NT, the Church, Jesus, etc.), he begins to become at times somewhat fanciful. (As a matter of fact, a committee of scholars working on the DSS took it upon themselves to publish a statement taking Allegro to task for some of his statements!) Still, the work is worth careful reading, and deserves a place in your library. Alongside mine, of course!

F. F. Bruce has also published a book on the DSS, Second Thoughts on the Dead Sea Scrolls (Grand Rapids: Eerdmans, 1956; 144 pp., \$2.), which merits attention. Professor Bruce is a careful scholar, and what he does is done well. Moreover, he is an evangelical, and his work proceeds therefore from an a priori akin to our own, rather than one hostile. I trust it will not be misunderstood as "damning with faint praise" if I note remarkable similarities between Bruce's work and my own. As a matter of fact, the thought kept recurring, as I read his work, that, should any critics be so inclined 2000 years hence, they will have a great time trying to decide whether FFB was drawn from WSLS or vice versa! Frequently we have drawn upon the same quotations, almost to the same words. Yet, we worked entirely ignorant that the other was so engaged, and our works were in press simultaneously. I would add a word of caution concerning Bruce's remarks on the fidelity of the Masoretic Text (p. 65): the very presence of non-Masoretic texts among the DSS is proof that there were texts differing considerably from MT which were in existence in the time of the New Testament. The Masoretes probably did not greatly alter the text that had come down to them--but that was itself the product of critical editing, probably by the Council of Jamnia (A.D. 90). I believe it is high time for Conservatives to stop following the MT blindly, but to treat it in the light of the LXX and other evidence.

Prof. Charles T. Fritsch has published a work on The Qumrān Community (New York: Macmillan, 1956; 147 pp., \$2.50). In addition to the basic details of the discovery, Fritsch has discussions of the practices of the Community, the Damascus sect, the Essenes. In my opinion, all is too sketchy to be satisfactory, although Fritsch's position is commendable. At times the style is repetitious, and sounds as though it needed one more rewriting. And

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<sup>1</sup>The Scrolls are back in the "Scrollery" and work on them is resumed.



why, in a work which is obviously not intended for scholars, should not a German quotation be rendered in English translation (p. 3)?

Hugh J. Schonfield, Secrets of the Dead Sea Scrolls (London: Vallentine, Mitchell, 1956; 164 pp., \$3.50) has received favorable reviews, but leaves me cold. Starting from the well-established atbash [i.e., 'aleph = tau, beth = shin, and so on for each letter of the alphabet; as one might replace a with z, b with y, c with x, etc.], the author goes on to find enciphered words in the Qumrân Literature. For example, the cryptic Book of the Hagû (Heb. hgw) is made "meaningful" by substituting for hgw the atbash equivalents of srp, "the Refiner" of Mal. 3:4. But Schonfield seems to have overlooked the fact that "the Refiner" is a D-part. form, msrp! And so it goes: words require transposition of letters, vowel-letters have to be inserted or removed, and all sorts of legerdemain is necessary to maintain his thesis. The author, it seems, gets his exercise from jumping at conclusions. Some of his conclusions are doubtless right; no one can jump at so many without hitting at least a few.

### Ancient History

Come back here!!! Don't let the subhead scare you off! If you haven't begun to live in the past, you haven't begun to live!

The Hittites were recognized by Biblical writers before they were known by the scholars. Now the scholars are filling in the details in a most fascinating way. O. R. Gurney, The Hittites (Harmondsworth: Penguin Books, 1952; 240 pp., 3s 6d), gives a full discussion of the history, the customs, the languages, religions, etc., of the Hittites. It is a bit stiff going, so I recommend that you start with another Pelican book, then come back to this. [Incidentally, the series is "Pelican Books," but the publisher is "Penguin Books"--don't blame me!] Seton Lloyd, Early Anatolia (Hrmdswrth: Penguin Books, 1956; 231 pp., 85c), is the place to start, in my opinion. First, you get a good indoctrination in the geography, climate, and historical divisions of Anatolia (i.e., Turkey). Then follows a fascinating story of the discoveries, the way interpretation of the finds developed, and a detailed study of the successive historical periods. Maps, a chart, diagrams, and photographs round out the work. Now go back to Gurney's work and fit the Hittites into the established picture.

If you move eastward, you will want to know what is written by Sir Leonard Woolley in A Forgotten Kingdom (Hrmdswrth: Penguin, 1953; 191 pp., 75c). Woolley is always the good story teller, and Alalakh is of primary importance for the study of the Ancient Middle East, especially for chronology. As with most of the Pelican books, you get maps, diagrams, and nearly everything else you need to make a good book better. You must, however, furnish your own coffee.

Or if you move westward, you will certainly want to read H. D. F. Kitto, The Greeks (also Penguin, 1951; 256 pp., 2/-). I read this with much relish, partly, I suppose, because I knew so little about the subject. However, I suspect the feeling was mutual, for, as often with classical scholars, the author revealed a woeful ignorance of the Ancient Middle East. How else could you explain this utter nonsense: "Epic poetry, history and drama; philosophy in all its branches, from metaphysics to economics; mathematics and many of the natural sciences--all these begin with the Greeks" (p. 9)? But just because the poor fellow has not had the good fortune to read Sumer-



ian and Old Babylonian texts (not to mention the Egyptians) is no reason to ignore him. He really has lots to say, and he says it well.

By this time, you are ready to move back further in history, and I suggest V. Gordon Childe, What Happened in History (another Penguin, 1942, rev. 1954; 288 pp., 65c). After a fine survey of archaeology and history, Childe takes up Palaeolithic savagery, Neolithic barbarism, the higher barbarism of the Copper Age, urban developments, the various aspects of the Bronze Age, and the Iron Age. The early chapters, of course, are beyond the pale of the Bible student--although the problems must someday be dealt with by those of us who hold to the inspiration of the Scriptures. In the latter three-quarters of the book, you will find familiar names and events cropping up on almost every page. The synthesis will be good for you. \* \* \* Now, after all this space devoted to the Pelican Books, I expect the publishers at least to send me a list of other worthwhile titles.

Samuel Noah Kramer has put together an interesting volume on the "25 firsts of man's recorded history," entitled From the Tablets of Sumer (Indian Hills, Colo.: Falcon's Wing Press, 1956; 293 pp., \$5.) Some of the more interesting "firsts" are: the first schools, the first war of nerves, the first case of tax reduction [was it also the last?], the first legal precedent, the first moral ideas, the first Biblical parallels, the first library catalogue. There are many more. Kramer, who is one of the three men in the world who know Sumerian intimately, has given us sprinklings of the texts to illustrate the subjects under discussion. Some of his ideas may strike you as extreme, and some of his deductions you will probably reject. But I think you will enjoy walking in close intimacy with the people of 2000 B.C. One feature of the book bothered me: each chapter ends with a brief "trailer" giving the subject to follow in the next chapter. For a radio series, or chapters appearing periodically, this would be useful; but I fail to see the purpose in a book, when by just turning the page the reader can find out what comes next.

#### Other Matters

James DeForest Murch, Cooperation Without Compromise (Grand Rapids: Eerdmans, 1956; 220 pp., \$3.50), is a source book, carefully documented and thoroughly indexed. It traces the rebirth of evangelicalism in the mid-20th century, providing background material necessary for an intelligent approach to the whole matter of scriptural ecumenicity within the framework of conservative theological thought, and offering an interpretation of significant trends in the progress of Christianity throughout the world. The study embraces all the essential areas of evangelical influence, concern, and action, including Foreign Missions, Christian Education, Human Welfare, the Sunday School, Evangelism, Religious Freedom, Radio, and the Press. It is positive, true to fact, devoid of rancor and littleness. It merits attention. (F. Carlton Booth.)

Some years ago, Interpretation ran a series of articles on "Implements of Interpretation." These have now been gathered together by Balmer H. Kelly and Donald G. Miller under the title, Tools for Bible Study (Richmond, Va.: John Knox Press, 1956; 159 pp., \$2.) You have here not only the recommended Concordances, Lexicons, Bible Dictionaries, Grammars, Geographies, works on Archaeology, Biblical preaching, and Rabbinic writings, etc., but very stimulating discussions of how to use these tools in your ministry. To those of



us who believe that grammatico-historical exegesis is the only basis for sound biblical preaching, the use of all such "tools," as difficult as it may be to learn to use them properly, is essential. WSLs

Some of you will get TN&N just before the Easter season and you will be looking for sermon ideas. I suggest Leon Morris, The Apostolic Preaching of the Cross (Grand Rapids: Eerdmans, 1955; 296 pp., \$3.50). It is rich and rewarding. The author presents careful studies of the biblical words for Redemption, Covenant, the Blood, Propitiation, Reconciliation, and Justification. I was particularly impressed with the author's treatment of Covenant. By the way, you had better plan to use this material in 1958 --it will take time for the work to sink in, and if you try to use it this year, it will certainly sound quite undigested.

Jan Karel van Baalen, The Chaos of Cults (Grand Rapids, Eerdmans, 1956; 409 pp., \$3.95), is a revised and enlarged edition of a work that first appeared in 1938 and went through numerous printings. I have not read the entire work (to me, a book on cults is a reference work to be consulted as the need arises), but what I have sampled seems to be quite good. Often, as in works of this kind, there is a tendency to oversimplify, and rarely is there a sense of appreciation of the positive contributions of the cults. (What?!! Do cults have any positive contribution?--Well, let's say that a cult arises from the overemphasis of a truth that had been under-emphasized by the established denominations. Does anybody object to that?) Concerning the author's chapter on "Approaching Adherents of the Cults," the question might be asked, "Why bother?" Assuming that a cultist is one who has known and rejected Christian truth (this is not always so), does he come into the category of I Jn 5:16; Heb. 6:4-6, etc.?

I don't often review journals for TN&N, but the Jan. 1957 issue of Catholic Biblical Quarterly is given over largely to the subject of Messianism: "Notes on O.T. Messianism and Apologetics," "The Organic Development of Messianic Revelation" (a splendid study!), "Royal Messianism," "The Messianism of Qumrân," and "Pais Theou as Messianic Title in the Book of Acts." Some of the material is a healthy corrective for some of the overemphases of some of the Scandinavian scholars. I think you'll find the entire issue stimulating. (Washington, D.C.: Catholic Biblical Assn. of America; single copy, \$1.25).

### Alumni Directory

There were so many changes for the Directory which was mimeographed in January that a mimeographed sheet of additions and corrections has been prepared. It may be had for the asking. Also, copies of the Directory (corrected by the addition of this sheet) are available on request.

### Chaplains

Dave Plank (BD '56; LTJG USNR) is on duty at NTS, San Diego, hoping for bigger and better worlds to conquer. \* \* \* Harry Firth (BD '52; LT USN) is at NAS, Alameda, planning to do some graduate work at Cal Berkeley. What's the scoop, Harry? Are you leaving the Navy, or taking a leave for further training? Your plans to do some basic work in Ethics sound good. \* \* \* Jim DeMott (BD '54; 1st LT USAF) was one of the bigwigs at an AF Chaplains Conference in Washington. A PIO release from his station (USAFSS, San An-



tonic) included a glowing letter of appreciation from the former Commander of the USAF Security Service, which said, in part, "I sincerely appreciate your efforts on behalf of the Headquarters and collocated units." To which the Admiral of FTS adds a "Well done." \* \* \* Dick Carr (BD '54; 1st LT USAF) is in Korea. \* \* \* I think I heard that Don Keeney (BD '51; USAF) is in Germany. \* \* \* Clint Browne (BD '53; recently teaching at Cal Baptist Seminary; CAPT USA, I think) will go on active duty shortly. \* \* \* Where are the rest of you? How about a line from you, with some news--even if it's only a line saying, "For goodness' sake, mention my name in the next TN&N, will you?"

Warner ("Hutch") Hutchinson (BD '55; LTJG USNR), writes, "After 18 months of active duty, I'm still as sold as ever on the worth of some period of active military service for our seminary fellows. If they have any 'give' at all, the service will broaden and enlarge the scope of their ministry far more than they can imagine there at school. Not only does the skipper come regularly to church along with three or four officers, but I've finally got my rough boatswain's mate chief coming [Wow!--Ed.] Lately, I've been getting between 25 o/o and 30 o/o [I had the o/o mark taken off this machine so I could have a \* on it.--Ed.] of those who are able to come at church. Most come at first because of friendship--then continue coming for the good of their souls, I hope. The point is that two or three years ago I would have had no contact whatsoever with boatswain's mate type--not even a point of contact. Now I understand him and can work with him. This will mean a great deal in the future whatever I do. . . . The separation from family is hard, but the value over-all to one's ministry is well worth the relatively short absences from home. When I say this, I'm thinking of a man's ministry over a fifty year span. I feel strongly that he has cheated himself if he has avoided what a tour in the military can teach him."

"Hutch" has been having himself a real Cook's tour on Uncle Sugar. Incidentally, he adds sidewise in the margin, "How many chaplains do we now have from Fuller and where are they? I'd be happy to be responsible for a periodic 'Fuller Chaplains Paper' with news and professional ideas and observations contributed by each of the men." Let's go--his address is Commander Escort Squadron Three, FPO, San Francisco.

Speaking of chaplains: we were honored recently by the presence of the District Chaplain, Harris Howe (CAPT USN), who spoke in chapel. I don't remember when a chaplain has brought forth so many remarks from the fellows and the professors at Seminary. Chaplain Howe really touched our hearts. If what he said, plus what "Hutch" says by way of a testimonial, doesn't get you fellows thinking seriously about this business of ministering to the men in uniform, I guess I'll have to break down and tell you what it did for me. I was one of the stiffest stuffed shirts in the ministry until about a year after I put on my uniform. And if you don't see any difference, it's only because you didn't know me before!!

#### And a Touch of Humor?

I hear the latest idea is to put tranquillizers in the filter tips of cigarettes--so smokers won't care if they are dying of cancer. \* \* \* Paul Walker tells me that he visited a graveyard in a ghost town in the desert not far from here, and saw a tombstone with the epitaph: THIS ONE IS ON ME.



ADDITIONS & CORRECTIONS FOR ALUMNI DIRECTORY. The following changes have come in since the March list of corrections was prepared:

Robert Barnes, Hvy. Mor. Co. 11th Inf., Fort Ord, Calif.  
 James Cowee, 719 N. East St., Anaheim, Calif.  
 John Wm. Daum, 11703 Darlington, Los Angeles 49, Calif.  
 Rev. Harry B. Firth, 610 Santa Clara, Alameda, Calif. BD '52  
 Alvin Franklin, 1185 N. Sierra Bonita, Pasadena, Calif.  
 Rev. Wm. R. Garfield, 1706 West Blvd., Berkley, Mich. BD '50  
 LTJG Kenneth R. Gordon (CHC) USNR, 3607 Chestnut St., Lafayette, Calif. BD '54  
 Harold V. Graham, 729 E. Garfield, Apt. 7, Glendale, Calif. BD '51  
 Irving C. Hoffman, Hope House, 8 The Marshan, Tangier, Morocco. BD '56  
 Ann Keeler, 336 Grant St., Pasadena, Calif.  
 Rev. Thomas F. Kerr, P. O. Box 43, San Martin, Calif. BD '51  
 Douglas M. Lewis, 404 N. Vinedo, Pasadena, Calif.  
 Rev. Wm. H. Lewis, Rt. 1, Beattyville, Ky. BD '53  
 Richard Lythberg, 8517 S. Wood St., Chicago 20, Ill.  
 James Marcus, Escola de Portuguese, Caixa Postal 15, Campinas, Brazil.  
 John F. McWhinny, 1818 Courts Ave., San Francisco, Calif.  
 Roger L. Meriwether, Jr., Community Presbyterian Church, Post Falls, Idaho  
 Mrs. Wayne Mueller (Gwen Roddy), Rt. 1, Box 519, Ventura, Calif.  
 Russell Murray, 1330 Portia St., Los Angeles 26, Calif.  
 Richard E. Pearson, 2110 S. E. 3rd Ave., Milwaukie 22, Oreg. (after 5/31) BD '56  
 Henry Peterson, 13727 Sylvan St., Van Nuys, Calif. BD '55  
 Robt. H. Rhinehart, no correct address available at present.  
 E. Dwight Smith, c/o Carl Smith, Box 181, Boonville, Indiana  
 Wm. B. Vinzant, 2210 E. 4th St., National City, Calif.  
 Marvin D. Webster, First Baptist Church, Prineville, Oregon. BD '56  
 Wm. I. Whitefield, Box 302, Drew University, Madison, N. J.  
 Dr. Ward R. Williams, Southeastern Bible College, 950 Longfellow Blvd., Lakeland, Fla.  
 Walter Zurfluh, Boelckestrasse 107, Berlin-Tempelhof, Germany. BD '55

HOSPITALITY NOTE: Rev. Lenox Palin, BD '53, pastor of Walnut St. Baptist Church, 369 Walnut St. Newark, N. J., is anxious to meet missionaries on furlough coming through the N.Y. area or any alumni who may be in that area, for the sake of fellowship and opportunities to be helpful.

HAVE YOU WRITTEN ANY BOOKS? I know that it is still a bit early for extensive literary productions by our Alumni. On the other hand, to ask the question ten years from now may be too late for some "out of print" books. The Fuller Seminary Library is anxious to have an "Alumni Alcove" of writings of the Alumni (including any Alumnae). Please send a copy of your writings to the Library, marked Alumni Alcove. They will be suitably marked with a bookplate. In case you are looking for income tax deductions, they can be claimed as such. If we get too many books in reply to this request, we'll be around asking you for contributions toward a new building—from your royalties, of course!